THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, JANUARY 26, 1905 Number 4.

Pacific Theo Sem Reading Room

TODAY.

We shall do so much in the years to come,
But what have we done today?
We shall give out gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

—Nixon Waterman.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

SUGAR
2¢ a lb.

One Order to One Family

To compel the quick introduction of our unmatched QUALITY GROCERIES into every home, we will sell one order to one family of our POPULAR SPECIAL COMBINATION NO. 51 for $3.50. Freight shipments packed and delivered free to San Francisco depots.

51 lbs. best Granulated Cane Sugar, white and dry	$1.00
18 lbs. new fancy head Table Rice, very best	1.00
10 lb. pail Pure Leaf Lard, Rex	1.00
5 lbs. fancy English Breakfast Uncolored Japan, Spider Leg, Oolong or Ceylon Tea, 75c grd.	2.50
5 lbs. Mocha and Java Coffee, roast or ground, 40c grade	1.50
5 lbs. Pure Baking Powder, Eastern "Cream"	1.50
	$8.50

Everything Guaranteed—Money Back. Trial sample of any item mailed free.

SMITHS' CASH STORE, Inc.
25 Market St., SAN FRANCISCO
132 Page Catalogue Mailed Free on request.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

Energy of character has always a power to evoke energy in others. It acts through sympathy, one of the most influential of human agencies. The zealous, energetic man unconsciously carries others along with him. He exercises a sort of electric power which sends a thrill through every fiber, flows into the nature of those about him, and makes them give out sparks of fire.—Samuel Smiles.

That sorrow which can be seen is the lightest form really, however apparently heavy; then there is that which is not seen, secret sorrows which yet can be put into words, and can be told to near friends as well as be poured out to God; but there are sorrows beyond these, such as are never told, and cannot be put into words, and may only be wordlessly laid before God: these are the deepest. Now comes the supply for each: "I have seen" that which is patent and external; "I have heard their cry," which is the expression of this, and of as much of the external as is expressible; but this would not go deep enough, so God adds, "I know their sorrows," down to the very depths of all, those which no eye sees or ear ever heard.—Frances Ridley Havergal.

A spirit pure, simple and constant is not, like Martha, "distracted and troubled with the multitude of its employments," however great; because, being inwardly at rest, it seeketh not its own glory in what it does, but "doth all to the glory of God;" for there is no other cause of perplexity and disquiet, but an unsubdued will and unmortified affections.—Thomas a Kempis.

Golden Gate Undertaking Co.
G. P. Prechtel G. W. Keeler L. M. Snook
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5378
OAKLAND BRANCH, 46 San Pablo Ave.
St Helena & Battle Creek Sanitarium Food

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 26, 1905.

THE EVANGELISTIC MEETINGS IN DENVER.

Last week we mentioned the remarkable interest awakened in Denver, Colorado, in the evangelistic meetings which are being conducted in that city by the Rev. Dr. J. Wilbur Chapman and his co-workers. The interest has increased and the whole city has been profoundly stirred. A Denver daily paper stated on the 16th that scores of conversions had marked the meetings each night. At one midnight meeting in a theater thirty men asked for prayers that they might lead different lives. At a meeting for women on Sunday afternoon one hundred and twenty signed cards of appeal, and at a meeting held the same day for men one hundred and twenty-five signified intention of leading henceforth with God's help the Christian life. It is said that the meetings have stirred Denver as nothing else in the way of religious movement has ever done before.

The day of prayer, when the legislature adjourned in order that the members might attend; when by order of the mayor all city offices closed; when to a great extent places of business were closed, and people crowded by thousands into the auditoriums where the meetings were held, made a most profound impression.

The mayor said afterward: "The day of prayer was a splendid triumph for the evangelists. The meeting at the Tabor opera house was remarkable for its size and the enthusiasm displayed by the people. Good will result from it. I am glad these revivalists have visited Denver, and I believe their efforts the past two or three weeks mean much for the good of the city."

Dr. Chapman said: "I consider it the greatest day of prayer I have seen in all my ministry."

Among the utterances concerning these meetings is one by Governor Adams: "I believe in religion as a positive factor in good government and necessary. The heaviest tax of a city or state is bad morals and this evangelistic movement is calculated to lighten that tax in Denver. I thoroughly enjoyed the meeting today and the sermon. In point of size and in the character of the people present, it could not have been surpassed. I do not know when I have heard so fine a sermon as preached by Dr. Chapman. It was beautiful. He showed dramatic power, but most of all he talked in a way to draw people. There were none of the old-time brimstone and hell fire ideas. It was a wonderful sermon. It did me good. The way the whole of Denver turned out to these meetings was something remarkable, and the power and enthusiasm displayed indicates great good may be expected from these revivals."

The superintendent of the public schools says: "They have been making the people stop and think a bit and they are doing a great amount of good."

One of the daily papers, giving account of the impression made on the day of prayer, states that everywhere after the noon-day meetings had closed things seemed different, that there was not the same desire for pleasure and that here and there could be seen the habitues of saloons examining bulletin boards to ascertain exact time for other meetings.

The Rev. Dr. Chapman having been asked how it was that the evangelistic campaign in Denver was more successful than any conducted in that city theretofore, replied that it is due to the business method in religion which has been followed.

We have asked a friend in Denver to give us some impressions and results of the meetings which have so stirred that city. We hope to have his account for next week.

It is said that the weekly publication of Spurgeon's sermons will continue in England for at least another decade and at that time at least four thousand of his sermons will have been published. Mr. Spurgeon stated once how the weekly publication began to be made. "In the year 1854, several of my sermons appeared in Mr. Paul's Penny Pulpit and in the Baptist Messenger, but they were not regularly reported. There was, however, so good a demand for them that the notion of occasional publication was indulged, but with no idea of continuance week by week for a lengthened period; that came to pass as a development and a growth. With much fear and trembling, my consent was given to the proposal to commence the regular weekly publication of a sermon." Among the explanations offered for the popularity of the sermons was this by Mr. Spurgeon himself: "The sermons contain the gospel preached in plain language, and this is precisely what multitudes need beyond anything else."

Who is ready to adopt the Sermon on the Mount as something to live by for the year 1905? A Chicago preacher says: "If the Christian church today should put into practice the Sermon on the Mount there would be the greatest revival in history." A revival seems to be what the church is longing for. Will it practice the Sermon on the Mount? To what extent, if any, is it now practiced?

The Pacific Coast in Brief.

A union meeting of the different ministerial organizations of San Francisco and vicinity will be held at the Presbyterian mission house at 920 Sacramento St. The address will be by the Rev. Ng Poon Chew on "The Russo-Japanese War in Relation to China." The hour will be 11 a. m. next Monday.

A cherry-grower near Suisun has on exhibition in Sacramento a box of fine cherries which he picked a few days ago. They were grown in the open, no stoves, no tents, nor hot-houses having any part in their production. Strawberries in December and January are nothing unusual in California; but to have cherries in any quantity is one of the evolutions.

Mr. F. S. Stratton, the collector of customs at San Francisco, estimates that this city has been benefited to the amount of seventy million dollars at least by the annexation of the Philippines. He shows by the figures for exports and imports that San Francisco is having a good growth commercially, and expresses the opinion that the city can be made the Liverpool of the Western hemisphere, a place of mercantile and commercial importance second only to New York in the entire United States. Mr. Stratton says that it is a source of encouragement and congratulation that San Francisco has continued to hold the lead and to increase its exports and imports notwithstanding the comparatively recent and very energetic rivalry of the Canadian and Puget Sound ports. He finds that while the business of these Northern ports has had considerable increase and while they may have diverted imports to some extent from San Francisco, nevertheless this port continues to hold the paramount position.

An orchardist near Roseville rented his orchard to some Japanese, not being able to secure a desirable white tenant. This threw some of the residents of the village out of employment and vigorous protest was made in public meetings. This led twenty-two farmers in that locality to meet and adopt resolutions which request the would-be regulators to keep their hands off and to attend to their own business. At the time the man who precipitated the trouble rented his orchard he asked of the lessees that they employ white labor whenever possible. They consented so to do, and state now it is their intention to offer employment to such laborers as soon as the picking and shipping season arrives. The lessees themselves are able to do all the work that there is to do at present. It is said that they are very capable men in their line of work and that the orchardist will have his orchard cared for in a very fine manner. It might be well to read in this connection what we quote elsewhere, on the subject of Asiatic labor, from one of our leading daily papers.

It is gratifying to read in one of our influential daily papers, in the San Francisco Call, the declaration that the time has come for the mobbing of Chinese and Japanese to cease. Concerning the employment of Asiatics the Call says: "As far as the employment of these Asiatics is concerned there is not an employer in California who does not prefer white labor if it be equally reliable, leaving out all question of wages. The fruit interests of this state has reached colossal proportions. Fruit is perishable property. Its ripening does not wait. It must be harvested and put into market promptly or the producer loses his whole season. The fruit growers who employ Chinese labor must have it said in justification that they take that labor because of its reliability, and not for its cheapness, for it is no longer cheap. Japanese labor is less reliable, but while a Japanese works he works, and renders an equivalent for his wages. The labor of both is mobile, and moves readily to the place where it is wanted. It would not be wanted anywhere if those who mob it did not create the conditions that make it necessary. There is hardly a large pioneer fruit grower in the state who does not insist that this industry was based originally upon the adaptation of the Chinese. There are many fruit growers now who insist that the growing scarcity of this reliable and adapted labor imperils the whole fruit interest. Here then is an industrial condition that must be faced, and a problem that must be solved."

The Seattle Post-Intelligencer has started the following in circulation: "Jacob Riis, the noted reformer and journalist, is very absent-minded at times, and at the hotel Seattle, where he put up for a couple of days, they tell a good story illustrative of this propensity on his part. Rev. Edward Lincoln Smith had requested the New York journalist to come up and have supper with him and Mr. Riis accepted. Just before leaving for Mr. Smith's residence Mr. Riis turned his room key in to Manager Stevens at the Seattle, and after chatting with him for a moment started out. He almost reached the door when a thought struck him and he stood still for a full minute. Then he came back towards the desk, fumbled for a moment in his pocket, pulled out his glasses and picked up the telephone book. He found the right number and stepped into the booth. The booth is about eight feet away from the hotel desk and has a glass door. In a moment the phone bell in the hotel office rang. Mr. Stevens took down the receiver. He heard the voice of Mr. Riis: 'Is this the Seattle hotel?' was the question. Mr. Stevens told him it was. 'I am going out to supper at the residence of Rev. Mr. Smith,' said Mr. Riis. 'If anybody calls me up please tell them where I am.' Then the receiver was hung up and the friend of President Roosevelt stepped smiling out of the booth and spoke to Mr. Stevens. 'I have just been calling up my hotel,' he said, 'so that they would know where to find me if anyone called.'"

Many of our readers will remember Kenneth Duncan, who was pastor for awhile some years ago of the Howard Presbyterian church of this city. He came here from the state of Washington, where he had had a successful pastorate. But he fell soon under the temptations of a great city and after a while went into his pulpit drunk. He had to leave the ministry and his course was thereafter rapidly downward. So besotted did he become ere long that his wife sought and secured a divorce. Employed at one time in a restaurant in this city, as a dishwasher, he stole various articles and lost his position. Christian people interested themselves in him and every effort was made to bring about his reformation. He was, we understand, once or twice in a hospital for the insane. Mr. Duncan appeared in this vicinity again several months ago and has been befriended by different people. Last week he was taken into the home of a pastor of a Congregational church about the bay and was given a room at night. Before morning he had disappeared and with him had gone two watches, a clock, an umbrella, a pair of rubbers and the money from a missionary barrel. It is said that he is now a morphine eater. Poor Kenneth

Duncan! Greatly is he to be pitied. A sadder career it would be difficult to find. We do not say that the man is responsible now for his actions. Back there in his life some years ago there was however a time of responsibility. He took the downward course when he might have taken the other, despite heredity, and he stands today a terrible warning against the first steps into the life of sin.

For several years it has been the aim of The Pacific to bring the people of the Pacific coast to a realization of what they are certain to lose if they continue their unjust treatment of the Chinese. The belief is widely prevalent in the East that we cannot go on treating their merchants and students as we have for some time in the past and exert very long the influence which the nation wishes to exert in China. We see frequent expression of this belief, in leading papers, on the part of citizens of considerable influence, and the frequent publication of the opinions of Chinese is increasing this belief. One of the recent expressions of opinion is that of Wong Kai Kah in The Christian Work and Evangelist, from which we quote as follows: "Your exclusion of our Chinese merchants works against your trade with China. America wants the trade of China. Your American minister, Mr. Conger, is doing all he can to gain it. But let me tell you one act of justice in admitting our merchants to your shores would accomplish more than all he can do. I speak as one who knows. I am a director of a railroad in China. We need your manufactures. But the Chinese merchant goes to an English firm, or a German firm, or to some European commission house, instead of buying direct from your country. You are building the Panama canal as a waterway between the East and the West, while Europe is opening her ports to China to get her trade. Only two hundred and nineteen Chinamen were admitted to the United States last year. I have a friend who is a leading merchant in China. His son had an affection of the eyes which incapacitated him for study. The father wished to send his son where he could have the most skillful medical treatment. He was advised to send his son to Germany, but I persuaded him to send him to the United States. He came over with $40,000 to pay for the treatment and money for his expenses. When he arrived at San Francisco he was turned back by your officials. A highly educated Chinese young woman, whom I know, was recently refused entrance to your country, from Canada, because of her nationality." Mr. Wong says he does not object to the exclusion of laborers. What is needed on the Pacific coast is that not a few of our people get rid of the frenzied idea that such a change in our exclusion laws as will make them what they ought to be in relation to merchants and students and travelers will open up a big hole for the coming in of coolie laborers.

Ten years ago the exports from the United States to China amounted to $4,406,864. Last year it amounted to $20,557,184. The imports in 1894 were valued at $15,357,255. In 1904 they amounted to $23,993,324.

The year 1904 recorded the smallest number of lynchings in the United States for twenty years. It was 87, of which number 82 occurred in the South. Eighty-three of the persons lynched were negroes.

Four thousand converts are claimed for the Torrey-Alexander revival meetings in Liverpool.

The Religious World.

"I wish General Hawley would live fifty years longer," said the Rev. Dr. Joseph Twichell of Hartford, Connecticut, when interviewed not long ago as to the suitableness of certain persons to succeed him.

President Wood of Newton Theological Institute notes certain changes for the better among Baptists. Some of them are: "A lessening of the Baptist consciousness, a mingling with ministers of other denominations, a new desire for unity, and a wider outlook upon larger relationships, a spiritual imperialism."

It was with extreme reluctance that the London church of which the Rev. W. J. Dawson was pastor accepted his resignation so as to make it possible for him to come to this country to take up evangelistic work. Mr. Dawson said to his people that he wanted to take up the work because he felt profoundly that it was a call from God. His engagement is for four months, but he says that the future beyond that is with God. As to church work in this country he states that he has had no communication with any church and that he does not wish a church in America.

The general superintendent of the American Anti-Saloon League defines the object of the League as follows: "The Anti-Saloon League is not, strictly speaking an organization. It is a league of organizations. It is the federated church in action against the saloon. Its agents are of the church, and, under all circumstances loyal to the church. It has no interests apart from the church. It goes just as fast and just as far as the public sentiment of the church will permit. It has not come to the kingdom simply to build a little local sentiment, or to secure the passage of a few laws, nor yet to vote the saloons from a few hundred towns. These are mere incidents in its progress. It has come to solve the liquor problem." People who are inclined to blame the Anti-Saloon League for failure to accomplish what they think it ought to accomplish should keep this statement in mind. The battle against the saloon, on any plan, bids fair to be a long one.

The statistical table of the Protestant missionary societies of the world, prepared by the Rev. Dr. D. L. Leonard for The Missionary Review of the World, shows that the home income of the different societies for 1904 was $18,509,013. This was an advance from $17,114,383 for 1903. The income from the missionary fields was $2,783,797. In 1903 it was $1,955,426. The home income for the American societies was $7,807,-992; for the British it was $7,625,086. The total number of missionaries was 17,227, of which number 3,746 were unmarried women, and 5,153 were wives. The native helpers numbered 77,554, the ordained natives numbering 4,581. The American society having the largest income in the home land was the Methodist Episcopal, it being $1,417,870. Next came the Presbyterian with $1,033,796. The Baptist stood next with $779,594, and the American Board (Congregational) followed with $725,570. The communicant church members numbered 1,455,893.

The Broadway Tabernacle, New York, is one of the great historical churches of the United States. The church had its origin in the evangelistic work done in that city in 1836 by Charles G. Finney. The Rev. Drs. Joseph P. Thompson and William M. Taylor in

the years from 1845 to 1892 made it a great center of moral and Christian influence. Great causes were advocated from its pulpit and it became known as "Liberty Corner." In about half a century it spent upon itself not less than a million dollars and gave to other interests an equal amount. The pressure of growing business centers made it necessary to sell the old site —the second one—and build anew in another locality. It is still on Broadway, but at its intersection with 56th street and not, as for many years, at the intersection of Broadway, Sixth avenue and Thirty-fourth street. The new edifice is to be dedicated in March. The Rev. Dr. Charles E. Jefferson is the present pastor. The following by him will show somewhat the struggle which this church, for so many years of more than national influence, has been having recently, and what the determination is as to its future: "I have found myself studying the city even in my sleep. I have studied it from the Battery to Harlem river. I came to the Tabernacle nearly a dozen years after the sun had passed its zenith. A man familiar with the situation said to me as I left Boston: 'You are going to the most difficult problem presented by any Congregational church in the United.' The outlook was almost as hopeless as that which Jos. P. Thompson had faced 53 years before. New York city has never been disposed to Congregationalism. The drift is naturally and always toward other communions. The city remains in the hands of the Episcopalians, the Presbyterians and the Dutch. Congregationalism receives almost no aid from beyond the sea. Comparatively few Congregationalists ever come to New York city, and those who do come, with rare exceptions, pass into other denominations. Congregationalism is here today what it has always been, an alien and an exotic. Episcopacy has left all other religious bodies behind. New York has never been so unresponsive to religious truth as it is today. But, never was a church readier to march onward to victory than this one is today. The Tabernacle must minister to young men. There are 40,000 strangers to be reached each Sabbath. Many are poor. The Tabernacle must be a people's church. This church must convert men or it is lost. It must be a leader in all moral reforms. This church must hurl itself against political corruption, against the liquor traffic, against militarism and against industrial injustice. There is no room for a Congregational church in New York city which wants to do the easy thing. The church ought to be open day and night, seven days out of every week. There should be meetings, morning, afternoon and night. There should be Bible classes and missionary classes and choral classes and reform meetings and prayer-meetings and evangelistic meetings and meetings for the discussion of ethics and Christian principles as applied to politics and trade and industry. The Tabernacle has always been an educational church. Finney was a leader in theology; Thompson was a leader in reform; Taylor was a leader in Biblical exposition, and constant streams of money have gone from the Tabernacle into schools and colleges. The Tabernacle must be the rallying place for patriotism and reform."

The New York Medical Journal says that the small so-called filters which are screwed on to faucets are useless as a preventive of germ-infection; and unless frequently cleared they are positively dangerous.

PACIFIC SEMINARY INAUGURATION SERVICES.

These services were held in Berkeley on Monday evening of this week. The induction into office was by President McLean. The professors inaugurated were: John Wright Buckham, D.D., professor of Christian Theology; William Frederick Bade, Ph.D., professor of Old Testament Literature and Semitic Languages; and Thomas Cowden Laughlin, Ph.D., professor of New Testament Greek and Exegesis.

The inaugural address was by Professor Buckham on "An Estimate of Evolution Theology as Set Forth by Joseph LeConte." Professor Buckham spoke of the sacredness of all forms of truth-seeking, and of the recognition scientists now pay to theology as something indispensable. For forty years and more, evolution, he said, had been the hope and the despair of theology, but now a period of calm has come and we stand where it is possible to estimate somewhat its value as a purveyor for theology. Fine tribute was paid to Joseph LeConte, who was said to thave occupied the almost unique position of a reconciler of science and theology.

Among the truths emphasized by evolution, said Professor Buckham, is that of the Divine immanence. No more is there the anthromorphic idea of God; no longer the carpenter-idea of the universe. God is found in every step of evolution. There was a time when the ideas which ruled with some made him an absentee God. But evolution had helped to restore him to his proper place.

Another gain through evolution was found in the recovery of nature to its ordained uses in the religious life; another in the vast enlargement and enrichment of the law of progress. Through the door of scientific evolution we have passed into a new and larger world. In it there is promise not only of the life that now is but of that which is to come.

Turning to consider the defects of evolution the speaker said that there had been a failure to express personality both human and divine; and that it had shown lack of acquaintance with philosophy. To Professor Howison of the University of California it had been given to show its limitations and to declare in able and striking manner its absolute dependence on mind. Unlimited evolution, said Professor Buckham, submerges the Divine personality. LeConte put God at the very beginning of evolution; and God must be regarded as transcendant as well as immanent.

Evolution was shown to be defective in that it had failed to account for Christ. It knows nothing of ideals. Christ is an ideal. It knows nothing of finality. Christ is a finality.

Evolution was shown also to furnish only a superficial conception of evil, and it knows nothing of regeneration.

Nevertheless, the thought in conclusion was: It has given much to theology, and it would be great loss to give it up entirely; it is a part of God's silent, pervasive, continuous revelation.

In inducting the professors into office President McLean spoke appreciatively and tenderly of the three now entered into the heavenly life who had made the seminary possible and to considerable extent what it is; and, in welcoming the three new men to the continuous work and service, said that they were here at a most opportune time; that the seminary was established now and had shown its right to be and to con-

tinue to be. Noting external conditions the thought was: There is no conflict now between science and religion; and so there opens up a course for reconstruction and a pathway to large and rich results.

Professor Nash came then with greetings from the seminary faculty, saying in substance: We know you; you have been with us and of us, and we do not have hopes today but rather assurances. The ministry is a truth-seeking calling, and here we seek it in liberty, commanded by none but God. Let us not say, Believe this because I give it you in the name of the church; rather let us say to those whom we instruct, Let us seek truth together.

Toward the close of his brief remarks Professor Nash with words well-chosen, and impressively, made mention of him who had come to the seminary in 1893 in the ripeness of his powers, and denominated Dr. McLean the Joshua who had led it into the promised land. May the day be distant for his departure was the substance of the thought expressed as he contemplated Dr. McLean's service.

The Rev. Burton M. Palmer, representing the alumni, stated that few were more gratified than they had been at the choice for the chairs thus filled and at the results following. Linking the three inducted into office with the triad gone on into the life beyond and thinking of the work now being done, Mr. Palmer quoted the words on the tomb of the Wesleys, "God buries his workmen but the work goes on." And the greeting was one of love and confidence.

The Rev. Dr. George C. Adams, as a representative of the churches and the active ministry, said in substance: You belong to us; you are of us, and yet you are other and different. There is danger that you lose the personal and close connection which should ever exist between you and the churches. General Grant broke all or many of the rules of West Point before he took Vicksburg. Many a minister has remembered with reverence the teachers under whose instruction he sat and has gone out and has done something other. But we ask you to teach truth as God reveals it to you. Be sincere, regardless of consequences.

The Rev. Dr. John S. MacIntosh, president of the San Francisco Theological Seminary, representing the fraternity of divinity schools, greeted the newly-inducted professors as comrades who were joining in one of the greatest and grandest campaigns to be waged for mankind, and he welcomed them to a work for the summoning of young men to that high thinking and that lofty consecration which should make them men among men. The old eternal verities, said Dr. MacIntosh, must have new adaptations and modifications which will suit them for the day and hour, and the need is for men of mind as well as heart. Dr. MacIntosh was of opinion that the theological seminaries should form a kind of trust and should demand that the young men as they come from the colleges and universities should be readier for their work than some have been aforetime when they have come to them. He thought that they should unite also to set forth the splendid possibilities which come in the ministry of Jesus Christ; saying that there is no finer field of activity, none where are possible higher thinking and nobler heroism, and none of more shining achievement.

President Wheeler, bringing the greetings of the University of California, said that the theological seminary needs the university and the university needs the theological seminary. In juxtaposition there comes a reasonable co-ordination of thought. The theological seminary, said President Wheeler, stands for that which makes for the best; it stands for great and influential forces. Nothing can get along without religion.

It was ntting that Dr. McLean should at the close take the hand of the Rev. Dr. S. H. Willey, who had been invited to the platform, speak of him as one of the first Protestant missionaries to California, a life-long friend of the seminary, the father of the College of California, which became finally the University of California, and call upon him to pronounce the benediction.

Ministers and laymen from various churches and denominations about the bay were in attendance; the faculty and the members of the board of trustees and those who had part in the exercises were gowned and came in in procession; all was in taste and dignity; the new professors in their responses at the time of induction showed appreciation of the responsibilities of their positions and a reliance on that One in whom are the fountains of life. All in all the occasion was one of mark in the history of the seminary, setting as it did the seal of approval on those who came to its work recently and who in every way have shown themselves worthy that whereunto they have been called.

The Pacific congratulates the seminary, and as a representative of Pacific Coast Congregationalism rejoices with it over that to which it has attained and over the outlook for the future.

We understand that not only the admirable inaugural address by Professor Buckham, but also the papers prepared by Professors Bade and Laughlin will be published ere long in pamphlet form. The one by Professor Bade is on "Old Testament Scholarship in Modern Bible Teaching." That of Professor Laughlin on "The Pastoral Epistles in the Light of One Roman Imprisonment."

MORE ABOUT THE REVIVAL IN WALES.

We have had in our columns considerable about the great revival in Wales, but it is so remarkable and so continued that people welcome yet further information concerning it. Among those who went to investigate it first-hand was Mr. W. T. Stead, the noted journalist; and, who like Dr. Campbell Morgan, whom we have quoted, and many others, pronounces it a genuine revival.

We make from our London exchanges, from letters from Wales, and from reports from various sources, some paragraphs which will give further idea of the revival

Interesting Incidents.

A preacher in the course of an impressive address, appealed to all backsliders to return to the fold. Sitting quietly in the gallery was a young man. Moved by the stirring appeal, he sprang to his feet, and begged to be re-admitted to the membership of the church. All eyes were turned to the suppliant, and the effect was startling when it was seen that the young man was the minister's own son. Overpowered by his feelings, the father was unable to say a word, and he broke down with emotion. The organist struck up a well-known hymn, at the conclusion of which the minister, having mastered his feelings, welcomed his son's conversion, with tears of joy.

Concerning a meeting at Llanelly, in which Mr. Sidney Evans was the central figure, and which began

at seven in the evening and continued until two in the morning, The London Christian says:

"The tide of feeling was high, when a young man rose in the gallery and asked the congregation to join him in prayer on behalf of his wayward brother, and there was a remarkable outburst. This was accentuated when a well-known workingman walked into the penitents' pew, fell on his knees in a paroxysm of weeping, and sobbed a broken prayer for forgiveness. In his moment of self-abandonment, he described how, like the Prodigal Son, he had gone to a far country, but he was called to his better self by prayer-meetings held at the works. His story moved all who heard it, and there was not a dry eye in the chapel as the pathetic recital went on. Many penitents were pointed to Christ.

"Shortly before eleven o'clock it was decided to make a tour of the new dock district, and hundreds of people formed themselves into a procession. They marched through the streets singing hymns and gathering strength as they moved along. A number of men and women under the influence of drink were approached, all these were persuaded to return to the chapel, where prayer was offered on their behalf. The converts included sailors, tin-plate workers, colliers, and several women, all falling on their knees asking for forgiveness. Mr. Evans and others prayed with them, and this went on until the Sabbath had been ushered in."

One of the Welsh pastors says in the British Weekly: "A striking feature of the revival is that when some person from a district as yet 'unaffected' comes within the 'zone of fire' by attending any of the services in another place, he invariably takes with him a spark that sets his own neighborhood ablaze. Just as Mr. Roberts is like a spiritual firebrand going from place to place, setting all aflame, so it is with others; they come, catch fire, and carry it home again, and so the fire spreads. For instance, on the Sunday after Evan Roberts' visit, I went to hold services at Celfynydd. The Spirit came upon the people and fourteen accepted Christ; in fact, every one unsaved in the Monday night service was converted before he went home, and I have just heard from the pastor of that church that over forty have joined the church this last fortnight. And when I came home I found the same work going on. About eleven decided while I was away, many more did so during the week, and on the following Sunday nineteen came out for Christ, while up to the present time we have quite sixty inquirers. And among them one notorious gambler, as well as drunkards, swearers and Sabbath-breakers, most of them, I believe, soundly converted to God. Men whom we have been expecting for years have been conquered by Christ, and today are sitting at his feet, 'clothed and in their right mind.' Only last Saturday night I asked them in a meeting to get up and say if they were satisfied with Christ as a Savior, and big, strong men, twenty or thirty of them, got up after each other to testify of their new-found joy in Christ. And the wonderful thing about this revival is that those accepting Christ are settling down in the various churches of the district. This marks the revival out as a true work of God."

Ethical Effects.

The ethical effects are particularly noticeable. Old debts are paid; long-standing quarrels healed, theatres are closed; public houses are almost empty in many places, and the magistrates have but little to do.

One convert said just before Christmas that he and a friend had saved several shillings so that they might go on a spree that day. But after his conversion casting about to determine what to do with the money he procured a postal order and sent it all to the work among the friendless and homeless, which is carried on by Dr. Barnardo.

It is said that the revival has done more for temperance in two months than legislation has done for years. One little child is quoted as saying: "Dadda doesn't go to the 'Black Lion' now in the evenings, but sits at home by the fireside, and we play chapel in our house."

A minister writes: "Infidelity is vanishing. God's presence and power are real."

The Emotionalism of the Revival.

Commenting on the emotionalism of the revival the London Examiner said on the 29th of December: "In considering any religious movement in Wales, allowance must be made for the Celtic temperament on the one hand, and for the history of religion in the principality on the other. Most of the Free churches in Wales (and they are the only churches there that count) have been born and nursed in revivalism, and that revivalism has always presented the phenomena that are present today. The movement has been spontaneous and unorganized. But it has always seized on men and women to some purpose, and has left behind it permanent ethical and spiritual results. The deeper the depths to which the people have sunk prior to it, the more violent have been its manifestations, and those who are familiar with the demoralized condition of many mining centres in South Wales, are only surprised that the reaction which the revival marks has not shown itself in more extravagant forms. It is unwise, to say the least of it, to condemn the movement because it involves emotionalism. Given the conditions present in Wales today, the emotionalism is natural and necessary, and if kept within due bounds, a healthy thing. It must be remembered that it is an effect, not a cause; and so long as all imitation of it for its own sake is avoided it should not be condemned in wholesale fashion. No doubt it may easily be travestied and abused, but the records of the early church and of the evangelical revival a century ago are too full of it to allow any reasonable observer to put it aside as a negligeable or a mischievous thing. In the long run every religious movement has to be judged by its fruits, and while it is possible to point to men and women in whom the revival has resulted in quickened consciences and amended lives—fruits meet for repentance—it will stand the only legitimate test. It is too soon yet to say whether these fruits will be permanent. After strong emotion there must be reaction, and the reaction will go far, but every previous religious revival in Wales has stood in the sense that it has lifted the religion of the people to a higher level, and given to it, as it were, a fresh start, and there is no reason to think that this revival will be an exception to the rule. All the indications point the other way. The leaders in Wales, if, indeed, so spontaneous a movement can be said to have leaders, seem determined to keep the excitement within bounds and free from advertisement and professional evangelism. This is decidedly healthy and will make for the best kind of success."

Four postmasters in Idaho have been found to be living in polygamy.

WICKED AMERICANS ABROAD.

The New York Sun states that resident communities of Europeans and Americans in Asiatic and South American countries were charged with the grossest immorality at the twelfth annual conference of foreign missionary secretaries, a few days ago in New York. John W. Wood of the Episcopal Board of Missions, speaking for a committee appointed last year, after a similar denunciation had been made by a member of the conference reported:

"The foreign residents, men and women, find little time for church; business and pleasure taking most of it. Anyway, there is little to attract. They will not attend the missionary services, and usually the overburdened missionary has not time to devote to them. Something must be done for the thousands of young men who are going out to these foreign communities to interest them in upholding mission effort and to put around them those strong, preventive, moral supports so absolutely necessary."

The Rev. E. A. Wicher, a representative in Japan for several years for the Canadian Presbyterian church, said:

"Moral conditions in Oriental cities, particularly in China and Japan, are almost unspeakable. I know one city, I won't say where, in which 1,500 Europeans and Americans lived. Among them were forty young men, of whom—and I investigated carefully—all but about twenty kept native women as mistresses. All the total abstainers in that 400 could be counted on the fingers of both hands.

"All this has an irreparable effect on our mission work. The natives argue that if Christianity results thus, they will have none of it. These European residents sitting in their clubs do far more harm than can anything else to the missionary cause. It is to these clubs the tourists resort, and from them come back home the derogatory reports we hear of missionary efforts. We are endeavoring to build up a Christian work, which they, countrymen of ours in many cases, are working just as hard to tear down. We must stop it."

"Many a many struts about the streets here at home with a pompous sense of his own high character who, if put out there, would not stand the moral strain more than two years," declared the Rev. Dr. W. M. Bell of Dayton, Ohio, who spoke on the same subject.

Other speakers mentioned Tokio, Yokahoma and Kobe in Japan, and Pekin in China, as containing escially wicked men. A committee is to investigate the subject still further and report.

These statements are inharmony with others coming from the orient during recent years. We quote in this connection from an article in the January number of The Missionary Review of the World by Bishop Brent of the Episcopal church, on "Religious Conditions in the Philippines."

"Sweeping statements have been made frequently about the worthlessness of the Americans here. It is true that we stagger under a heavy burden of degenerate, criminal and immoral citizens. But we have no more than the share that the history of expansion warns us to expect. There is nothing extraordinary in the situation. On the other hand, many men and women of whom we would have prophesied good things have disappointed us by spiritual callousness or moral collapse. They arrive not infrequently with protestations of loyalty to the church and with a record of religious activity in the past, only to disappear in the round of unwholesome pleasure-seeking, which is the undoing of many in Manila. The probable explanation, if we care to search for one, is that these persons have been upheld by their superior moral surroundings at home, but have never assimilated righteousness so as to make it a part of their own personality. Being suddenly plunged into a social atmosphere morally enervating, the true self is laid bare. Certain it is that the orient is not a fit place for persons, especially young men, who have not moral stamina. The Philippines are almost the sure undoing of the weak, and parents and friends should spend every influence at their command to prevent a youth who has not done well at home from going there. But if the East is apt in the undoing of character, it is equally apt in the making, where it has anything to work upon. There are striking instances where men who, prior to the time when they heard the East calling them, had been living carelessly, irreligiously, or, at any rate, without high purpose, but who, having opened their lips to the sparkling cup of unselfish responsibility, have been stimulated to an unprecedented pitch of righteous endeavor, so that their advant to the Philippines has proved to be the high-water mark of their career. Such cases, I believe, are more common than is generally supposed."

The Bystander.

Some Correspondents.

The article entitled "The Ministry," which the Bystander wrote recently, has called forth some spirited replies from some of his readers. One of these is from a minister who receives one hundred dollars per month and who does not believe that low salaries have anything to do with keeping men out of the ministry. He says, "The young man entering the ministry knows he may never expect riches, but from the day he leaves the seminary he is assured of his social standing and of as good a financial income as the average member of his congregation receives. It is not money that is discouraging the strong, manly young fellows from entering the ranks of the ministry, or driving so many good men from them." He then goes on to give his own reason for the small number of candidates for the ministry.

The Bystander does not wish to argue the question. He has simply stated a fact. He does not wish to be understood that the men in the ministry are looking for large salaries, necessarily. Neither is he reflecting upon the self-sacrificing spirit of the noble body of men represented in the ranks of preachers. At the same time he would emphasize the place of money in the success of the minister. It is quite time for the clergy to look at the money question from a point of view that is business rather than sentiment. Every man who occupies an important position is dependent more or less upon his income. No great preacher in America could continue in his position did he have his income cut down to a minimum, unless he had private resources. Men could not be senators, or great lawyers, or office holders, independent of money. Salaries and wages are related to a man's life very much as coal is to the furnace or oil is to the machine, and we might just as well include this material factor in our discussion of helps or hindrances in the ministry. The young men who refuse to go into the ministry are often deterred by the low salary which they are destined to receive. The young men who do go into the ministry,

enter in spite of these conditions and deserve great credit for doing so. Some men leave the ministry, according to their own confession, because they cannot longer sacrifice, not themselves, but their families.

The Bystander's correspondent discloses his inconsistency by a personal note attached to the article which was originally prepared for The Pacific, which note justifies the statement, namely that men are sometimes made restless and dissatisfied by financial conditions. He writes, "I am making as good as $100 a month here, and I am going to quit first good chance I see." In making this confession, the Bystander's good friend, like Samson of old, pulls down the temple on his own head.

Aloha has a few words for Bystander. He says, "Your drooping tone as to the joy of the ministry is quite unlike your usual radiant rays of sunniness," and then, on the false assumption that the Bystander is losing his appreciation for the ministry, proceeds to analyze some of the joys of preaching.

The Bystander quite enjoyed the felicitous corrective administered by his correspondent, but is bound to call his attention to the fact that he has not fully grasped the Bystander's contention. It is not necessary for any one to remind the Bystander that the ministry is the richest and noblest calling. It is full of beautiful duties, not without their hardships, and always with their rewards. The object was not to analyze the ministry, but rather to point out some of the conditions which are ruling out of the theological seminaries certain types of young men, or rather, preventing these young men from entering the seminary.

It may be that the minister, especially in our country, no longer occupies that place of social and representative distinction which once made him the natural leader of men. It is not the fault of the minister, nor of the church, but its explanation is found in the spirit of the age. This spirit is commercial, and is often in direct antagonism to the spirit of the ministry. More young men choose the professions which touch the material side of life than the one great profession which has to do with the spiritual side of life. To understand, therefore, fully, the meaning of this significant refusal to take the pulpit as a throne of power, one must seek an explanation in the very spirit of the age itself. No, the Bystander has no criticism to make of the ministry as a profession. He believes it is noble and full of intellectual and spiritual riches, but he also believes that men ought to support the church with the same enthusiasm they do the state or the school.

Acorns From Three Oaks.

Aloha.

A Notable Missionary Meeting.

Good Deacon Sadler once had a home on these Saratoga foothills. Though he moved to Berkeley where he did much good, and then to the heavenly city, his spirit abides with his dear ones, some of whom abide near the beautiful temperance town of Campbell. Tuesday last his daughter entertained at her home the united Home Missionary societies of Campbell and Saratoga. Seventy-five or more attended. Mr. Nelson's generous ranche-yard looked like a New England church yard on training day. Mrs. T. C. Edwards, president of the Northern California Indian Rights Association, occupied the time and won all hearts to the cause which she presents so gently and so wisely, yet warmly. Many took cards to address to senators and representatives in Congress to urge them to listen to aroused public sentiment that California do not lag longer and get farther behind in the humane race to help all men. The social hour was delightful and the welcome refreshments satisfying. Neither church society suffered because there was a special offering for our sorry red brethren. The envelopes did have and will have their generous and full apportionments. But it was a happy hint of forward movement on a much-needed line of humanity that Mrs. Edwards secured seven new members for her association.

Now the Time to Help.

The Indian appropriation bill with its generous provision for Eastern tribes has a provision for ten thousand dollars for our Northern California Indians. They ought not longer suffer from cold sea waves on the Northern Pacific sea beach. It is a bitter, bitter commentary on white man's greed that one tribe sleep and eat and drink over the bones of their ancestors in a grave yard. True, but horrible. Of the thirteen thousand Indians perhaps three thousand have fair comfort. Ten thousand are a shame on our California civilization. One dollar for each, wisely expended, will not buy farms or ranches, but will give titles to little holdings on homesteads on which they can labor for themselves and go out to labor for day wages. Watch this work, brethren and friends. Pay a dollar a year and join this association for righteousness and "In His Name" send warm and earnest postals written in a large, plain hand, better than letters to our senators and representatives in Congress. In faith that you will do this and do it NOW, I append their names: Senators, Geo. C. Perkins and Thomas R. Bard; Representatives, Joseph N. Gillette, 1st district; Theodore A. Bell, second; Joseph R. Knowland, third; E. J. Livernash, fourth; W. J. Wynne, fifth; J. C. Needham, sixth; Jas. McLachlin, seventh; M. T. Daniels, eighth.

Put Out Your Buckets, Brethren!

We reap what we sow. The pastor who plans for revival will secure it. Let all pray for the Oakland meetings. Pastors there will be warm to come out and help you when they have seen the salvation of God, and their parishes like gardens of the Lord. Welcome, Bro. Dawson, to America. Grace be on Henry Ward Beecher's successor! Grace on our own Dr. Gladden! Grace on the busy Oakland committee! Grace on the village pastor who goes as joyfully with a message in the country school house, or packing house, or crowded social dining room, as he receives a city magnate to his village pulpit!

A SUNDAY IN SAN BERNARDINO.

W. N. Burr.

A recent exchange gave me a Sunday in San Bernardino. A carefully written history of the San Bernardino Congregational church would make a book as full of varied incident as any modern "historical novel." It is one of the three oldest Congregational churches in Southern California—Los Angeles First, Santa Barbara and San Bernardino all having been organized in 1867. One's fingers itch to get hold of the records of these thirty-eight years. I do not know that anything like complete records are in existence—perhaps not if the clerks of the San Bernardino church have not

been more careful scribes than church clerks are sometimes.

At this distance it would make romantic reading if we could have well-drawn word-pictures of the San Bernardino of nearly forty years ago, when Rev. James T. Ford, afterward the beloved home missionary superintendent, worked the field for miles around as pastor of this church. We would like to know the full story of those days, his encouragements and his discouragements, his ventures and his defeats, his patient ploddings, and his impatient excitements if he ever had any. Those of us who knew him later will find it impossible to think of him as ever giving way to any show of impatience. He held himself well in the leash of self-control in his later years.

The church has had its ups and downs, its struggles and its triumphs. Sometimes it has seemed to gather strength for a prosperous career, and sometimes it has lain well down toward the depths with the life almost crushed out of it. San Bernardino has never had the New England element that has come to many other Southern California towns—the church has had to make its own Congregationalists largely and sometimes it has seemed to be somewhat successful, and sometimes it has not. But it still lives, and it is laying some substantial foundations just now on which it is likely to build a record of vigor and real growth.

About two years ago Rev. E. K. Holden came from a successful pastorate in Bridgeport, Connecticut, and took up the work in San Bernardino. Material improvements inside the church building and about the grounds have been made, departments of the work that were languishing have been revived and the church has a hopeful look all over its face.

My day with the San Bernardino church began with the Sunday-school. There was an attendance of 96 that morning and the school seemed to be organized for good work. I preached that morning to an attentive audience of perhaps 125 people; and after the sermon I had an opportunity to see that the San Bernardino church is blessed with wide-awake trustees who are doing their work thoroughly and intelligently; for two of them came to the front and addressed the people on the financial obligations of the coming year in a manner that might well be taken for a model for other church trustees on such occasions.

At 6:30 p. m. the Christian Endeavor society had a good meeting with about 30 young people present, and four or five older folks. This church has no Sunday evening service to follow the Endeavor meeting, so I had a minister's rare privilege that night of going to another church and sitting with the audience. At the Presbyterian church I found about 75 people assembled for evening worship, led by a tall, strong Canadian pastor with a bit of Scotch accent on his tongue, and with not a nerve in his body of the violin-string sort. It was very restful to listen to a man who has something to say and can say it quietly and yet strongly.

The San Bernardino Congregational church, after about thirty-eight years of prosperity and adversity, has taken a new lease of life and is moving forward It has an excellent pastor, and a pastor's wife who is well into the work side by side with her husband; and the church has today 110 resident members.

My Sunday in San Bernardino had a forenoon of sunshine. In the afternoon the sky became overcast and some time in the night I was awakened by the welcome patter of rain upon a roof. The train carried me home next morning through a heavy rainfall, and the whole region hereabout is rejoicing. May rich showers of spiritual blessing fall upon the church of San Bernardino.

Corona, California.

Church News.

Auburn.—The Rev. H. D. Wiard of Huron, South Dakota, has accepted the call to the pastorate at Auburn.

Los Angeles, Olivet.—The year closed with all bills paid and money in treasury. Forty-one united during the year, as many as constituted the membership when Dr. and Mrs. Boller took hold of the work about one year ago. The outlook for this church was never brighter than it is today.

Sonoma.—The Rev. Francis W. Reid has been chosen pastor for an indefinite period by a unanimous vote of the church. The Sonoma Valley Expositor says: "Mr. Reid is an energetic worker and has accomplished much good work for the church during his pastorate. His many friends are glad that he is to continue to live and labor among us."

Sebastopol.—Jan. 1st the Sebastopol church received ten new members, eight on confession, two by letter. Jan. 2d the annual meeting was held, after which a bountiful supper was served to 85 people. The reports showed the Ladies' Aid had paid $200, which had been borrowed at the bank; $50 on the church debt; the pastor had raised $150 for street improvement. The church has made arrangements with the local bank to pay the pastor on the first of each month. A new parsonage will be built in a few months. The future looks bright.

Los Angeles, Central Avenue.—As chairman of the district committee on evangelistic meetings to be led by Dr. Chapman, Rev. N. L. Rowell has labored so strenuously that for a day or two he has had to remain in bed. Skillful treatment by the physician and wise nursing by Mrs. Rowell, give hope that he will soon be again at the front directing the campaign in his part of the city. Somewhat of a veteran in similar efforts Mr. Rowell claims he has never seen anything like the spiritual movement now in its incipiency in Los Angeles.

Los Angeles, Vernon.—Vernon church rejoices in a Sunday-school of over 200, and Pastor Davis is much encouraged with the outlook since the enlarged auditorium has been in use. The community is growing and Vernon is getting her share of newcomers. At last communion seven united; all but one women; at the communion previous seven united, six of them men. All obligations for recent improvement have been met, save that to the Building society, and the latter's installments as they become due will without difficulty be paid.

Highland.—Large congregations greet Pastor Banham Sunday mornings, though the evening attendance is somewhat less. On a recent Sunday night more than fifty per cent of those present were men. Plans have been adopted for the new edifice; bids are being made and soon work is expected to begin. Four thousand dollars are in sight and with the one thousand expected from C. C. B. S., it s hoped a beautiful and commodious structure will ere long stand on the pres-

ent site, the old building to be moved a few feet south and to be joined with the new. In the last eight months nineteen have been added to the membership.

Long Beach, Plymouth.—In the eleven months of its life this church has grown to a resident membership of 137 and congregations in the morning number nearly five hundred. A lot costing $6,000, now valued at $8,000, has been secured on a very desirable corner and plans are in hand for a Sunday-school room, though the fear is that the latter is not sufficiently large for the growing congregations. Rev. C. P. Dorland, recently from East Los Angeles, is the popular pastor, ably assisted by his wife and daughter. Rev. I. H. Wheeler and Rev. Mr. Cooley, Congregational ministers, are among the members, also Mrs. Frary, formerly of Pomona.

Claremont.—The college has resumed work with nearly four hundred students. If certain hopeful projects can in the immediate future be realized, it is expected nearly if not quite six hundred will be drawn to the institution. The present body with the citizens of Claremont make an interesting audience on Sunday morning, nearly filling the chapel, enlarged though it has been of late. At six o'clock a vesper service is held, slightly varied from time to time. As soon as favorable tidings come from the Building society, immediate effort will be made to erect such a church edifice as this growing college community needs. A suitable lot is already owned by the church. Rev. Mr. Kingman has strong hold upon the people.

Grass Valley.—The First Congregational church of this place has begun a very busy new year. All departments of the church are active and promising. We realize we must not have our church "lukewarm," but up and doing. The board of trustees has laid definite plans for more system in the financial side, and there is a noticeable movement in this as well as in the spiritual life. Five persons united with the church at last communion, four on confession of faith. It was one of the most largely attended communion services in the history of the church. We are planning a "home gathering" in the near future, and are striving in the name of Christ to hold his banner high. We feel that to the ever untiring efforts of the most worthy and efficient pastor, Rev. F. E. Dell, this success is largely due.

Cloverdale.—This church has been enjoying a very interesting and profitable series of meetings during the last week, conducted by the Rev. W. J. Speers. The attendance has been exceedingly large and the Spirit of God has been and is with us. It is too early to measure results by figures, but that the church and people are being blessed no one can doubt, and in this fact the church is rejoicing. The meetings will continue a portion of this week. Mr. Speers is the best helper that this church has ever had for such work. He has the power and he has the spirit; God works through him. His methods are not excitable, but very simple and earnest, such as every one can approve. He works with the pastor. Any pastor or church desiring to hold a session of meetings cannot do better than to secure his help. I speak more of the interest of the Congregational churches than for the interest of Mr. Speers. His address is 1345 West street, Oakland.—A. B. Snider.

Los Angeles, Pico Heights.—The senior pastor in Los Angeles, indeed in Southern California, is Pastor Schaefle, who for fourteen years has labored faithfully in this growing section in the western part of the metropolis. Beginning with a handful of discouraged disciples he has unremittingly pressed forward and rejoices today in a resident membership of 137, with large congregations, especially in the evening and a Sunday-school almost overflowing the large room set apart for that purpose. Under Bro. Schaefle's management the old site has been sold, the old building moved to a central corner, a fine new edifice and cozy parsonage erected. Special meetings were held under Rev. Mr. Pope of Northfield and just now some local evangelist is helping the pastor with illustrated talks on the gospel. Together with this work the pastor preaches every Sunday afternoon at Hyde Park, some five miles distant, where not long since Capt. F. B. Clark erected a church in memory of his little daughter.

San Francisco, Pierce Street.—Pierce St. church had its annual business meeting Wednesday evening, the 18th. The attendance was good despite the rain. A generous dinner was spread on daintily set tables decorated with flowers; and toasts breathing the spirit of optimism and good cheer were given by various members and visitors. The business session was characterized by earnestness and purpose. Two important changes were made in the constitution; officers were elected for the ensuing year, and W. B. Hathaway, a student in Pacific Theological Seminary, was called to be pastor. The envelope system of pledges for financing the church was adopted and a forward movement is now the purpose here. Rev. John Philips received four (three on confession) into membership on New Year's day—the day of his last service and communion at Pierce Street. Others are expected to unite with the church the first Sunday in February. We ask the prayers of all for the work in this needy field.

San Francisco, Park.—This church held its annual meeting on Monday, Jan. 9th. The reports for the year showed improvement in every department. Ten members had been admitted, two by letter and eight on confession. The financial report showed a small balance on the right side of the ledger. Increase of attendance at preaching service and a deepening interest in spiritual things were subjects that gave the keynote of hope and encouragement to the meeting. The need of new seats has been greatly felt and plans were talked over that suggest the prospect of greater comfort in this direction in the near future. Our motto is cash, as we are not rich enough to indulge in the luxury of credit. A very enjoyable meeting closed with a repast that gave evidence that Park church is still able to provide for the physical as well as the spiritual needs of her people. A very harmonious spirit exists in the church and we look for God's blessing on the work of the present year and the new plans that we are undertaking.

Highland.—The 21st annual meeting of the Highland Congregational church was held Wednesday, Jan. 19th. Over 100 people sat down to an excellent repast served by the ladies of the church. The treasurer reported all bills for 1904 paid and a balance of $100 in the treasury. The deacons reported the church in a hopeful condition, with a considerable quickening of interest. Superintendent of Sunday-school told of progress, interest increasing, average attendance over 100; $54 in treasury at end of year. Ladies' missionary society raised for home missions $60, foreign missionary society $60 and $100 toward new church.

Christian Endeavor Society spoke of putting on new life, of slight increase in membership and more faithful work being done. S. H. Barrett was elected superintendent of the Sunday-school for the twentieth time. This church, therefore, has had but one superintendent of Sunday-school in all its history except for one year. It was voted to increase the pastor's salary $100 for the year from Jan. 1, 1905. Nineteen members were received during 1904.

Oakland, Oak Chapel.—Annual reports show twenty-one additions during the year and a present membership of 129; benevolences, total, $216.40, and home expenses $1,187. But the subject of absorbing interest at Oak Chapel is the project for a new building. At the annual meeting the second Wednesday of this month, the Joint Executive Committee presented architectural drawings and a large perspective of the proposed church. The plans as recommended were unanimously adopted, and the trustees were authorized to finance the undertaking and to enter into contract for the building. Then, after encouraging, stirring addresses by Mr. Harrison and Mr. Wikoff, by Prof. Nash, Dr. McLean and Mr. Brown, Dr. McLean stepped to the blackboard, which had been marked off into five-dollar squares, and so patiently and expectantly and tactfully did he offer those squares, that in less than half an hour, $2,200 was subscribed. Part of it, it is true to say, had been already made sure by personal interviews beforehand. A few hundreds have been added since the meeting, so that with due diligence in gathering a few more subscriptions, a debtless church is assured.

Pomona.—A four weeks' series of evangelistic meetings is being held in Pomona by Rev. Howard W. Pope, secretary of the Northfield extension movement, assisted by Rev. W. F. Newton. Eight churches are united in this campaign, and the services are held in the largest church at a central point. The work of Mr. Pope is pre-eminently that of a teacher of the scriptures, and he is also a preacher of remarkable power. The membership of the churches is especially benefited by the profound and lucid expositions of the word of God. The foundations of the Christian life and experience are distinctly shown, with the result that confidence and firmness of convictions are greatly increased. Leading citizens affirm that these meetings are of unsurpassed value to the life of the participating churches. Numerous conversions have occurred and many youth and young men are being won for Christ. On January 25th, Mr. Pope begins a week of meetings with the Claremont church, which is attended by the students of Pomona College, and at the same time Rev. Mr. Newton will hold a mission with the Third church in Los Angeles. The work of these brethren will long abide in its effects upon the communities where they have labored.

National City.—The Rev. R. B. Hassell holds a very unique pastorate in National City. The Congregational and Presbyterian churches of that place maintain their organizations distinct, but unite for all public and social services and share the services of one pastor. All Sabbath services are held in the Congregational house of worship, so as to utilize the pipe organ and comfortable sittings. All mid-week and social gatherings are held in the Presbyterian house. Recently the annual meeting of the united churches was held. The tables were attended by eighty persons, and after the supper reports were given from all departments of work of the two organizations. The Sunday-school, the Endeavor society and all public services, as well as the pastor's classes of young people, are union. The Ladies' Aid societies are still separate. All reports show gratifying conditions of growth since the first of last April, when the present pastorate began. Twelve additions have been received by the Congregational church and eight by the Presbyterian, and among them were five on confession. The total membership is 104 and is about equally divided. The pastor says: "The spirit of church unity is stronger than ever before. All debts are paid and the outlook is a good one. To make the fellowship yet more vital and fruitful a woman's Bible union has been formed and a program of monthly missionary meetings outlined for the year. The pastor's Friday evening class of young people for the study of the Christian life is followed by a social hour and is growing in influence."

Pasadena First.—The beginning of January witnessed the passing of the first milestone since the church made its pilgrimage to the center of town. In one short year much has been accomplished. The new building is almost completed, the main audience room awaiting only the laying of the carpets before the pews are to be put in. The large and increasing congregations have necessitated the purchasing of more chairs for the Sunday-school room, making its seating capacity now about 500. The room is a beautiful one for its purpose, light and cheerful, with about twenty class rooms opening out above and below the gallery. The Sunday-school is showing a remarkable growth, its enrollment having increased from about seventy a year ago to 180 at present. The large social hall in the basement was formally opened last week by a most enjoyable "Handsel Banquet," given by the Senior C. E. Society to all the young people of the church and congregation. A new feature of the Sunday evening service is the leading of the singing by the Senior and Intermediate Endeavor Societies. The Wednesday evening prayer-meeting is almost as largely attended as the Sunday evening service, and the women's societies report most enthusiastic and delightful monthly meetings. So many strangers are coming to us that we feel the need of a more systematic effort toward welcoming and assimilating them. To meet the necessities of its growing work, the church has called Rev. Otto Anderson to be its assistant pastor. It is expected that Mr. Anderson will be able to continue his present work at La Canada in addition to his duties here.

Washington.

White Salmon.—The reports made at the recent annual meeting showed that the work at White Salmon is in an encouraging condition. The Sunday-school has nearly doubled its attendance during the last few months, and there has been a good increase in attendance at the preaching services. The Rev. J. Morgan Lewis is pastor. The local paper, the Enterprise, says: "The church is a strong factor for good in the community."

Sprague.—At the last annual business meeting, Jan. 6th, our church was reported as being in the best condition it has been in for years. Several new members have joined during the past year. The congregations are good. We have thrown off our entire aid from the Home Missionary society and assumed the responsibility of self-support, which the church has not done since its organization twenty-one years ago last September. The pastor, Rev. G. H. Wilbur, has declined

the call to the Port Angeles church and is about to begin his fourth year with the Sprague church. The outlook for the coming year is the most encouraging one during the present pastorate. We are all looking forward to a good year of spiritual fruitage.

IDAHO NOTES.

The Rev. F. D. Healy, late pastor of Summit, Idaho, who received a unanimous call to the church of Westlake in connection with the dedication there, and accepted the call, has reconsidered it and gone to the Walla Walla country to engage in horticulture.

Rev. A. R. Knudson, pastor of Trent and Newman Lake, who was made chaplain in the Philippines after the death of Chaplain Thompson, is very successful on his present field of labor, having not only improved both organizations materially, but in addition has finished without debt a fine, commodious manse, costing not less than $1,000 and has all arrangements made for the erection of a beautiful church building at Newman Lake.

The Rev. Dr. Samuel Greene of Seattle preached at Wallace, Idaho, both morning and evening on Sunday, the 22d, and the Rev. A. R. Johnson of Spokane at Mullan in the morning and at Burke in the evening. There is not a Congregational pastor left in the Coeur D'Alene mining district, yet the salaries paid run from twelve hundred to eighteen hundred dollars per year, and they are actually paid, too.

The church building at Kellogg, Idaho, burned to the ground just before the time for dedication the last week in November. It has been rebuilt and is nearing completion. It is thought that it will be ready for dedication on Easter Sunday.

Oregon Letter

By George H. Himes.

The annual roll-call of the First Congregational church occurred last Thursday evening, at which time reports showing all the activities of the church were read. The additions of membership have been as follows: On confession of faith, 49; by letter, 57; total, 106—giving a net gain for the year of 77, and making the total membership Jan. 1, 1905, 754. The total benevolences for the year amounted to $1,988, and the amount raised for other purposes was $16,385.

Of the 6,000 Congregational churches in the United States, the First church of this city stands tenth in increase of membership during the year 1904; and it would be very gratifying if it could be said that it stood tenth in its increase of spiritual power. After all that is the true index of the measure of a church's real work.

As may be remembered, the church became heavily indebted in its endeavor to erect a new church edifice, beginning in 1890. This was no fault of those who had the planning of the enterprise. It was thought that all money required to finish the work without debt was secured before a blow towards building was struck. But, alas! the "best laid plans of mice and men aft gang aglee." It was expected that at least $45,000 would be realized from the sale of the old church property—indeed an offer of that sum had been received, but the church could not accept it at the time, the new structure not being far enough along to occupy. Then the hard times of 1893 came on, and property began to shrink fearfully, so that finally only $15,000 was realized out of the property that once was esteemed to be worth $50,000. This left a very great burden upon the church, which in a sense paralyzed the efforts of every pastor and haunted the membership like a phantom. When Dr. House came he realized very soon, in fact it was a condition of his coming, that heroic measures must be taken, and that at once, to free the church from the awful incubus of debt. And by a plan devised by him, and heartily approved of by the trustees, the good work was begun and almost before it was fully known to all the membership, the entire interest bearing debt, $19,500, was provided for, together with interest charges aggregating $1,200 a year. And now the day of deliverance is at hand, and may the Lord be praised for the steadfastness and faithfulness of pastor and people. The money is all in sight, and on Friday evening, Feb. 17th, the gray-haired mortgage will be burned, and the Doxology sung as it never was sung before in our church. This will free the church from all but a non-interest bearing debt of $8,000, which will be provided for in due time.

Rev. H. A. Start, assistant pastor and Sunday-school superintendent, has resigned to accept a call to the Park Place and Clackamas churches.

The annual meeting of the Willsburg church, held Dec. 31, 1904, showed that $312 was raised for the year. Many families have removed elsewhere because of the loss by fire of the woolen mill, but an increase in population is expected in the near future by reason of the opening of a new railway; and all things taken into account there is good ground for hopefulness.

The nestor of Oregon Congregational ministers is Rev. John J. Staub of the Sunnyside church, and was elected on January 12th to the pastorate for the fourteenth time. He has served the church as pastor since it was organized. This church raised over $2,000 for all purposes, and acquired a lot in the rear of the present edifice, to be used in enlarging the present quarters during the year.

A great surprise occurred at the home of Mr. William M. Ladd last evening. Twenty-six members of the board of directors of the Y. M. C. A. called at his residence and presented him a beautiful solid silver loving cup in honor of his having occupied the position of president of the Y. M. C. A. for ten consecutive years, having been unanimously re-elected each year. In 1895 the Association was relatively small in membership, had but little influence, and occupied rented quarters. Today it has a membership over 1,600, owns two lots, occupied by a large four-story stone and brick building, especially equipped for Y. M. C. A. work and is carrying along nearly 100 lines of work, all for the betterment of young men.

In some way the idea has gone abroad that the legislature of the state of Oregon is a godless body. While it is true that there is no legislative action, or law upon the statute books, requiring the presence of a minister to open each daily session with prayer, yet that is the rule; and the clergymen of Salem, or other ministers who may be temporarily in Salem during the legislature, are regularly invited to conduct devotional services every morning.

Portland, January 22, 1905.

The lieutenant-governor of Pennsylvania when elected was a railroad conductor. He continued with his train up to the time for inauguration.

Christian Endeavor Service.

Rev. Herbert N. Bevier.
February 5.

Topic: What I Owe to Christian Endeavor. Ezekiel xlvii; 1-12; Psa. xxxvi: 8. (C. E. Day.)

The Christian world is in debt to any idea or institution which has advanced the Lord's kingdom. It should honestly acknowledge obligation to any movement that has freshened lives and saved souls. Among such ideas, institutions, movements in recent years that have certainly done this, Christian Endeavor occupies a foremost place, and for the practical training of young people that of pre-eminence.

The use of the figure of the rising river in the prophet's vision as descriptive of this movement is very appropriate. Such in symbol has been the character of its advance. Flowing from the right side of the house near the altar it has steadily risen ankle deep, knee deep, to the level of the loins, until it is now in its far-reaching flood and influence a river that cannot be passed through. What the Nile river was and is to the valley through which it flows, Christian Endeavor is to the cause of Christ, depositing each year a new film of enriching and life-giving energy to the church and the world.

Taking care not to mix metaphors, and using the language of the selection from the Psalms, having themselves tasted of the river of spiritual "pleasures" this great band of young Christian disciples have, themselves, become a mighty river, making glad the city of God, the holy place of the tabernacles of the Most High.

To appreciate what Christian Endeavor has accomplished we have to recall the days before its rise:

A little over a quarter century ago aside from the Sabbath-school there was no widespread organization of the young people of the church. There were isolated societies here and there, but nothing that had the characteristics of a plan approved by the church or that gave any promise of general usefulness. The young people had no recognized place in the work of the church. They went to service—some from choice—more because of the compulsion of parents and many did not go at all. At a little beyond the period of adolescence they dropped out of the Sunday-school and often were lost from that time on. Everywhere the question was asked, "What can be done to interest the young people in the church? And the cry was common, "The young people are drifting from us."

Now how different are the conditions. A great army of young people, earnest and organized, are the joy of the church and the comfort of pastors. From the "right side of the house"—the young people's meeting—they pour into the service and they freshen and make buoyant all the energies of church life. Far beyond any previous agency this young people's movement has saved the youth of the church for the church, and in these days of large liberty, in democratic lands, it is hard to see how they could be saved otherwise.

It has done this by giving the young people a limited independence, and gratifying the early desire for society which quickly springs up in youth. "Our society" is a shibboleth with power. Besides, the latent longing for doing things is brought out and exercised. The utmost loyalty to the individual church is fostered and secured and yet there is freedom for all wise and legitimate activity. The idea was nothing short of an inspiration and it has proven its right to live by its success. The church owes it a lasting debt.

This movement has spread until it has reached well nigh every denomination, but the pioneer in the field was the young people's society of Christian Endeavor, organized by Dr. Clark in the Williston church in Portland, Maine, in 1881. The plan was instantly recognized as excellent and practical. It was adopted in city after city and state and finally in all lands, although the societies are most numerous in the United States. The Epworth Leagues of the Methodist church, the Baptist Unions and other kindred denominational organizations are all modeled after the Endeavor plan.

Christian Endeavor is a fellowship where young people may meet together in the atmosphere of Christian social life for prayer, for divertisement and for service. It is a training school for piety and knowledge of the Bible. It is a discipline in duty and in equipment for winning souls. Probably it is not a perfect institution—not its most sanguine advocate would presume to say that. The church itself is not so, but it is the best method yet proposed for interesting and holding the young people of the church for the church and of bringing others in touch with it.

Christian Endeavor is an evangelizing force both on land and sea; it is a socializing force; through its good citizenship committees it has often exercised a strong arm for the improvement of the body politic. Then it is a force in temperance and in human kindness; it visits the sick and comforts the lonely; it is a large, growing, expanding, useful Christian agency; a right arm of the church for righteousness, benevolence, charity and peace.

What if some Christian Endeavorers do leave their prayer-meeting without attending their after service? Most of them do not. At least that is the experience of many pastors. What if all are not what they ought to be? Neither are maturer Christians. Christian Endeavor has been a rising river of blessedness, of refreshing, of joy, of helpfulness, of instruction, and of usefulness in the church and out of it. Pastors ought to thank God for it, and the experience of one pastor at least is that the true minister can make his society what he chooses, but he cannot either by staying away from it or endeavoring to run it.

Plans which have been under way for several months, says the Transcript, have at last reached practical completion in the formation of a Boston company for the purpose of harnessing the sun. In other words, a company has been formed for the purpose of manufacturing a practicable solar motor, and the new company, which is almost exclusively composed of Boston, men, will establish a plant at Joliet, Ill., for the manufacture of the new machines, which it is believed by the inventors have been brought into a completed form, and the company will use them in the arid regions of the earth for the purposes of pumping water for irrigation. Since 1898 when the first solar moter was erected in Longwood, the promoters of the enterprise have manufactured motors and set them up at Denver, Pasadena, California, Mesa, Tempe and Wilcox, Arizona. It is understood that if the company can produce the motors in sufficient quantity, and the enterprise proves a continued success, the Southern Pacific railway will secure a number of them for use in the arid regions through which it passes. It has already authorized the construction of one for supplying water at its station in Wilcox, to replace an expensive gasolene pumping plant which the road now uses.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson VI. John iv. 5-14

February 9, 1905.

JESUS AT JACOB'S WELL.

Jesus was transferring the scene of his ministry from Judea to Galilee; but while in transit, he quietly placed the leaven of his Gospel in the very heart of populous Samaria. He had spent eight months of the first year of his public life in and around Jerusalem, but the approach of winter, and that worse winter of Pharasaical hostility, bade him find a more congenial locality. He ignored the prejudice of the Jews, and gave his disciples an object lesson by going through Samaria. . . . After four days journey, at mid-day, Jesus, wearied, sat upon the well. " 'Thus,' not upon a throne, or chair, or cushion," but as a wayfaring man would, upon the ground, his side against the stone parapet of the well, his arm upon its top, and his head suported by his hand. See in this the reality of our Saviour's human nature! . . . A woman approaches. She comes, perhaps, at this unusual hour because her character made it impossible for her to come at the seasons when the pure maids and matrons of Sychar visited the well. She lowers her large earthen vessel by the cord which she has brought for the purpose, a hundred feet to the cool, crystal water. Just as she lifts the dripping jar to her head, the dusty traveler asks a drink. Jesus put himself under obligation to her at the very start by his request. He took her good will for granted. A compliment was implied. "We despise not him whose service we ask." . . . . What magic in kindness! This obtuse and sinfulwoman, used only to epithet and blow—gentle politeness transmutes her into a docile pupil. She recognizes the nationality of the stranger. Countenance, accent and garb betray him. A Jew—but where is the racial prejudice? She vaguely recognizes the moral superiority of the person before her, and is prepared for the step in advance, to which Jesus leads her in his next remark. . . . Poetry is, in large measure, the association of superior ideas with common objects. If that be so, Jesus was an ideal poet. He takes the commonest of objects, water, and the commonest of experiences, the quenching of thirst with this natural fluid, to portray the most uncommon experience of the human soul. The woman sees the enigma. She is set a-wondering, and that, for her, was a great gain; for "wonder provokes progress." . . . While she still loosely holds to the literal, and talks of the depth of the well and the lack of the drawing appliances, she yet skirts the edge of the Saviour's spiritual meaning, and knows in her heart that he who talks with her is greater than the patriarch (whom she claimed as a progenitor) who bestowed upon his descendants the great boon of this excellent well. . . . Jesus lets in a new ray of light upon a mind from which the mists have already begun to lift when he contrasts nature's water with the living water. Water for only the briefest possible period slakes thirst. The path to the fountain is well trodden, but the gift of God is the transplanting of a perennial fountain into the very soul—a fountain whose tall jet penetrates even to the imortal life above. . . . The poor Samaritan heretic and outcast is enamored of this "gift" so wondrously described. She asks for it, but in terms which reveal the fact that the husks of literalism have not all been stripped off. The heaviest duty of her life is this frequent two-mile journey from city to well and back; the laborious drawing with the crudest possible appliances; the carrying of the heavy jar upon the head. If the gift of God will set her free from all this toil, and yet keep her from thirst, of course she wants it. At the same time she has a dawning consciousness that the gift means more than this. . . . . Like a skillful surgeon, kind but firm, Jesus inserts the gleaming lancet of his question. The hideous incidents of an adulterous career are laid bare in a moment. The woman is in the presence of Omniscience. The exact and minute details of her unsavory life are noted. Yet such mercy and gentleness is irrisistible. The thing is done, not in such a manner as to make her cry, "Hast thou found me out, O mine enemy?" but rather, "Sir, I perceive thou art a prophet." . . . A seared conscience is softened, confession is made, and tears of penitence flow. She rises now easily to the high spiritual plane of the Saviour's teaching. She knows that the water of which he spoke is for the washing of regeneration—the gift is a new heart to which the Spirit bears witness. . . . In the joy of her new life she propounds a practical question to the Divine Teacher, whom it was her happy fortune to meet that day. Where shall she worship the Infinite One, whose ineffable gift she had just received? On Gerizim—to which she pointed as she spoke—according to her hereditary instruction, or in Jerusalem, from which he had just come? In answer to this question, Jesus unfolds that basal principle of Christianity, that all the earth is holy, and no one spot more holy than another; that the item of topography in religion is henceforth erased, and, further, that henceforth to a Spirit-God spirit-sacrifices only shall be made. (Heb. ix: 14; Rom. xii: 1.) . . . . The woman, her clouded mind now thoroughly illuminated, looked up, and adoringly exclaimed, "Your teaching is just like that which we might expect from the Messiah Himself!" The Saviour accepts her loving challenge; and in despised Samaria, and to a woman till late degraded, he made his first categorical declaration of Messiaship.

The Teacher's Lantern.

The Samaritan woman may well represent that class who probably would never come to Jesus of their own accord, as Nicodemus stands for the seeking and inquiring class. Some seem thoroughly unspiritual; they have eyes and ears, but never use them in religious matters. They are likely to die in the treadmill of the daily tasks which concern what we shall eat and drink and wear. How to get them above the rut, so that they may see the new heaven and the new earth—this is the problem. They will not come to us. We must go to them. We must make an opportunity to speak to them of religion. . . Two classes, but one gospel for both! Not one gospel for Nicodemus and another for the Samaritan woman. Jesus gives the same testimony to the ignorant schismatic and sinner as to the sanctified Pharisee. The terminus is the same, but the approaches are necessarily different. . . . However, it is an open question whether this latter scene does not portray the ideal method of soul-saving. See how Jesus takes the commonest incident and makes it a starting-point; how he leads on gently, by carefully framed questions and statements. He does not grow impatient with inveterate obtuseness. He is not diverted from the end in view by desultory questions. He is gentility itself, but allowed of no evasion. He helps the woman first to see herself, then to see him—herself a sinner, himself a Saviour. . . . . En route Jesus would pass by Gibeon, and would be reminded of Saul, Bethel, and would think of Jacob and his angel-crowded ladder, and Shiloh, the resting-place of the tabernacle. The general appearance of the country surrounding Sychar is unchanged since Jesus' day. The wheatfields of the rich plain of Elmukhnah, to which the Master pointed his disciples, still look like billowy seas whose waves seem to break on the base of twin mountains. . . . What associations are here! On Gerizim Melchizedek officiated as priest of the Most High God. There Abraham reared his first altar. There stood six of the tribes reciting the blessings, while on opposite Ebal the other six responded with the curses of the law. Just beneath is that parcel of ground which Jacob, on his return from exile, purchased for a hundred pieces of silver, and which he bequeathed to Joseph. There Joseph's mummied form was finally interred. But all these associations are eclipsed by that pictorial scene which the evangelist has delineated with inimitable skill.

Mosaic from Commentaries.

Jacob's well: One of the few sites about which there is no dispute—seventy-five feet deep, but originally much deeper, as the bottom has been filled with rubbish; seven feet six inches in diameter.—Hasting's Bib. Dict. Give Me to drink: No line of proceeding would be more likely to conciliate the woman's feelings.—Ryle. Thou being a Jew: Recognized by his dress Colors on fringe of his garment were white; that of a Samaritan would be blue.—Riddle. Askest drink: Wonder that he seeks a friendly compact with one of a hostile race.—Trumbull. If thou knewest: Pathos of the situation strikes Jesus. Woman stands on brink of greatest possibilities, but is unconscious of them.—Ex. Greek Test. Living water: Perennial, springing from an unfailing source.—Lange. If thou knewest: All the time God's utmost gift is at men's hands.—Wayland Hoyt. Thou would'st have asked him. Spiritually positions reversed. Thou close to well, yet unable to drink. I can give thee water.—Camb. Bib. Nothing to draw with: No leather buckett—a skin with three cross-sticks at the mouth to keep it open; let down by goats'-hair rope.—Vincent. Unconsciously gives utterance to a spiritual truth: Water of life naturally beyond human reach.—Mowatt. Neither come all the way hither to draw: The woman hoped to be emancipated from the humdrum and severe tasks of life. She was and she was not!

Probably to old age she continued the Oriental woman's most toilsome task—drawing and carrying water. But the hitherto monotonous task was transmuted into a joy. She had a new motive in life, a secret spring of joy and strength.—Davis W. Clark. Jesus went through Samaria of set purpose to break down the partition-wall between races. He makes the first declaration of his Messiahship to an alien in order that the Jews may know that, though salvation is through the Jews, they have no right to dam it up within the narrow boundaries of their own nationality. These streams are to flow out, and make glad the whole earth.—Ibid.

A WOMAN'S GREAT FAITH.

Now what was the real greatness of her faith? And how did it make even Jesus of Nazareth marvel? Well, first, it overcame the prejudices of her race. She was a heathen woman, trained in a heathen home. She had bowed down to idols from a child. She had been taught from infancy to scorn the Jews. If she had asked her aged mother by the fireside for advice, she would have been told that to go to Jesus was to disgrace the family. If she had gone to the priests and asked for their permission, they would have banned her by all the powers of heaven. But she broke through everything to get to Jesus—all that was customary, all that was dear. And Jesus knew what barriers had gone down, when she lay at his feet and cried, Lord, help me. Have I no barriers to break to get to Christ? And are they keeping me back this Sabbath day? We are not born and bred in a heathen land. God has been good to us and set us down where the church-bells ring, and the Bible is on the table. But sometimes a friendship, and sometimes what the others will say, and sometimes the jeering of a brother or sister, have kept us from coming right out for our Captain; and this poor heathen woman is going to shame us when we all stand face to face with Christ.—Morrison.

EARTHLY FAME.

Earthly fame is not possible to all men, but the fame of goodness is obtainable by every one, everywhere. Poverty, prejudice, incapacity and lack of opportunity prevent multitudes rising from obscurity, but physical disabilities do not exclude a man from the kingdom of grace and glory. The promise of eternal life repeatedly given in the gospels is for those who love God supremely and obey his commandments. The Master says: "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand." What the followers of Christ have accomplished in his name shall not be forgotten, but abide eternally, according to the Scriptures: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."—Rev. Geo. Adams.

PAUL IS A WITNESS BEARER.

More striking still, the career of Paul. Measured by other great men, Paul is the most colossal figure in history. By birth he was a man of universal genius. By long study, he became a man of universal culture. He was an orator, and understood the art of putting things. He was a philosopher and thought in systematic form. He was a literary artist, and could write an ode to love. Now, genius has its rights. We would have expected such a man, with his all but divine gifts, to make himself immortal, through his achievements, as a philosopher; but, oh, not so! Paul becomes a witness bearer. Standing before King Agrippa, he rehearses that story of the noonday hour on the road to Damascus, when the heavenly vision dawned and the Christ redeemed him. Fronting the mob, as he stood on the steps of the castle of Jerusalem, he told the same story. Standing in the market place of Ephesus and Athens, he published to all men the events of that journey to Damascus. When the Athenians questioned him, and doubted, Paul said, "Once I was blind; now I see. Once I was a persecutor; now I covet martyrdom. Once I was a coward; now nothing terrifies me. Here I am. Explain me. Once I cried, 'Oh, wretched man that I am.' Now I am a free man, full of hope and victory." Journeying everywhither, Paul told the selfsame story. He was never afraid of repetition. He used all his culture to enforce his testimony.—Dr. N. D. Hillis.

PATIENCE A SOLDIERLY VIRTUE.

But courage is not all, other virtues are needed to complete your array, and among them Patience; the ability to labor in faith and see no fruits, and die in hope eternal. The early church sustained itself by the belief that Christ's return was near at hand. When St. Paul penned these advices the Christian communities were expectant; the slave know no hour when his chains might not be stricken off; the prisoner bade farewell each night to his clammy dungeon. Of course, this singular and yet human error was disappointed. Jesus did not appear and the emperor sat on his high seat and burnt the saints of God. The dull routine and the keen privation, and the abomination of wickedness had to be faced once again.

This untempered ardor aroused dismay when it was frustrated and courage waned, and trust was dimmed. There was a danger if the delusion persisted that men would become unprofitable servants. It was the example of Jesus which bade the wavering hosts reform, and seeing him, and seeing all hope and faith realized in him, these trembling devotees took new resolves and proceeded once more to the fray.

For at his first appearance the heart of the world was rotting away, and he said that for this he was born and came into the world, that he might bear witness for the truth. That witness he bore in gentleness and obscurity, and announced that men could live the eternal life here and now under the eyes of God and for his glory. This involved a stupendous program for humanity, a campaign beyond) all precedents, and work upon an unparalleled scale.—Selected.

GENEROSITY TOWARD GOD.

Let us hear, therefore, the conclusion of this whote matter. You are to bear witness to God in your life, but it is your duty to speak through your lips, also. God's loving providence has invested geat treasure in you. In every possible way you are to publish your indebtedness. Ingratitude is never so black as when it works toward God and Jesus Christ. What generosity like God's toward you! Every consideration of honor dictates a recognition of what you owe to him. For you, from this hour, silence has become impossible. Let your gold speak. Let your success be eloquent. Let your beauty and your honors and your culture break into voice. Oh, the love of God to man! working for your redemption. Arise! Go! Tell! Spread abroad the evangel of man's need of God's love!—Dr. Hillis.

CHURCH OF GOD.

By the Church of God is meant not any particular corporation that bears such a name, but the entire company of believers of every name and nation. As all the oceans constitute but one body of water, so the children of God of all names and climes constitute the universal Church which is the object of God's special love.

The tide reaches all oceans, bays and inlets along the shores of all continents and islands; and so the Spirit's blessed influence reaches every body of Christians and every individual Christian.

The tide rises higher in some bays than in others, to be sure, and rushes on with a more majestic flow; but it is the same celestial influence which rests on Christians everywhere; there is "one Lord, one faith, one baptism" for the entire Church of God.—Selected.

WHAT A HORSE WOULD SAY.

Please to take off these close-fitting blinders and give me a chance to use my eyes like other folks. And then, here's this check-rein. It pulls my head away up in the air. It hurts my mouth. It sometimes gives me a throat disease. I can't see the road so well and am more likely to stumble.

I can't draw nearly so much as I could with my head down, and I can't draw so easily. A tight check-rein puts me in constant pain. Please to kindly take off this check-rein or lengthen it out so that I can put my head down where I want to when I am going up hill.

And then we get old and feeble just as men do, and the older we grow, if we have worked faithfully, the more kindly we ought to be treated, and it isn't right when we have given you a lifetime of faithful service to sell us off in our old age for a small sum into the hands of hard masters.

Two men or boys the same size can't always do the same work—nor can two horses.

We ought to have shade in summer, warm stables and blankets in winter.

Our stomachs are small and we ought to be fed and watered often. And then, there's this matter of overloading.

If I generally draw kindly, but some day give out and stop, and tell you as plainly as I can that you have put on too much load, it isn't right to go to beating and swearing at me.

It is much kinder and better to talk kindly and throw off part of the load or get another horse, or if the wheel is in a hole ask the people near to take hold and push.

We horses can't tell our feelings as you can. Sometimes we are dizzy—sometimes sick.

Sometimes the hostler drives us half the night, and then turns us out for a day's work next morning.

Sometimes he don't get up in time to give us our breakfast—sometimes he forgets to water us.

We are glad of a slice of bread, a piece of apple and a dipper of water.

Always feed us from the palm of your hand so that we may not bite your fingers.

When you put us up in a strange stable never trust the hostler to give us the oats, but go out and see that he does it, and stand by us while we eat them, and see that he don't forget to water us.

Never put the bits into our mouths in cold weather until you have first warmed them, so that they won't take the skin off our tongues and make it painful to eat. You wouldn't like to have frosty iron bits put in your mouth on a cold day.

Always warm our bits in cold weather, and when from old age we can't chew, please take us to a horse doctor and have our teeth filled so that we can.

When you find our blankets blown off on a cold day, please put them on again and tuck them under the harness.

Don't keep twitching the reins when you drive us. You wouldn't like to have anybody twitching the reins all the time if the bit were in your mouth.

Don't over-drive us, and then on the other hand don't let us stand in the stable all day without exercise.

Horses and dogs need exercise every day, and can't be well without it. You wouldn't like to be tied up in a stall all day and not permitted to go out.

Please to make it a rule that you will never ride in a carriage drawn by a horse with mutilated tail, or a poor-looking horse when you can possibly help it, and always look at the check-rein. Always select the carriage that has the best looking horses, and tell the drivers why you do it.

Then when we get run down we should like to be sent off into the country to take a vacation and pick up.

If all boys and girls, every time they see a poor, miserable-looking horse, would simply say so the driver could hear them four words, "I pity that horse," it would be a great benefit to us.

But above all things, kindly remember that you can do us a world of good by simply talking to us kindly—telling us we are good fellows and all that.

All we horses and dogs and birds and all dumb animals know the tones of your voices, and we like to be talked to kindly just as well as you do.

You can make us very happy by only talking to us kindly.

And when it becomes necessary that we should die, don't let anybody try to kill us that don't know how, but send to our society for the prevention of cruelty to animals, that employs skilful men to kill all horses and dogs and cats humanely, and let them send a man to kill us mercifully without fore-knowledge and without pain.—New York Observer.

Christians must not only stand by divine truth, but they must do their utmost that it be transmitted to posterity, upon which account they should support churches and schools, and should help care for their preservation.—Starke.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Our Faulty Judgment.

Some one says, "Every man carries two wallets with him, hanging one before and the other behind him. Into that before he puts the faults of others; into that behind he puts his own." When our Savior said, "Judge not, that ye be not judged," he spoke of faulty judgment. We are guilty of this very thing. We talk too much about the defects in the character of those about us.

When we exaggerate the failings of others we soon form a most erroneous conception of human nature. This is serious, because it is not the truth. Pessimism builds its conception of human life upon the bad in human nature. And in time a fault-finder may become a pessimist.

Pessimism is to be rejected because it is false. Its interpretation of human life is based on the defects and failings of men. It has not duly investigated the virtues and unselfishness of human nature. The person whom you do not like and in whom you see nothing lovable, other people love and admire—other people whose judgment of men is as good as yours. All the saints are not dead. Some of the best the world has ever seen are living today. Why not look for the saintly qualities instead of looking for the defects in human life?—Rev. Henry C. Sperbeck.

The Blessedness of Self-Sacrifice.

However strangely it may sound at first, it has proved entirely true in the history of many a man's life. From the moment it began to live for other people, the nature which had no song in it before became jubilant with music. The soul that merely trifles with self-sacrifice never can get its true joy and powers. Only the soul that, with an overwhelming impulse and a perfect trust, gives itself up forever to the life of other men, finds the delight which such complete self-surrender has to give. The man who really lives in the world of Christ's redemption claims his self-sacrifices. He goes up to his martyrdom with a song. To live in this world and do nothing for one's spiritual self or for his fellow man, or for God, is a most terrible thing. There is not, there cannot be, a happy life except in self-consecration.

A Pastor's Dream.

I dreamed one night that I was harnessed to a carriage, attempting to draw it through the mud in front of my house. How or why I had been assigned to this task I did not know, but there I was, pulling with all my might, as if I had been the best carriage horse in town. Back of the carriage were the members of my congregation, pushing to help me along. All went very well until we came to a place not far from the church where the mud was very deep. Here the carriage drew so heavily that I gasped for breath and almost sank from exhaustion. The more I pulled the harder it became, until I stopped to look into the situation. I went to the rear to consult the congregation, but, strange to say, they were not there. I called, but there was no answer. I looked about, but was entirely mystified until I happened to see one of the deacons looking complacently out of the carriage window. Upon opening the door of the vehicle, what was my astonishment to behold the whole congregation sitting comfortably inside!—Working Church.

God Bless Kind Friends.

Remedies in sickness, love in trouble, devotion in privation, comfort in weakness, tears in sorrow—God has created all these; and knowing, perhaps, that I may fail to find them he has given commandment to some privileged servants to love, console, soothe and help me, saying to them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." O, welcome, then the friendly voice, which in the midst of trouble speaks to me of hope! I will receive with gratitude the care which affection presses upon me. With thankfulness I accept the time devoted to me, privation borne for my sake, and I will pray God to bless these kind friends, and ask him to say to them words such as these: "All that thou hast done for mine, I will repay thee a hundredfold."—Selected.

Faith in God.

Have faith in God, says Christ. The Master bids his disciples pray, but he never talked of having faith in prayer, because prayer is simply an incident of the divine purpose and economy. The Master bid his disciples watch, but never bid them have faith in watching. They were to work, but not works nor aught else save God, and God's Word, which is a part of himself, should be the object of the soul's faith. Elijah had faith in God, and from Carmel's summit his prayer rose in response to which the fire fell on his sacrifice, arousing the people's awe, and leading them to exclaim, "The Lord, He is the God." Confusing language, we speak of having faith in the means, when truly our faith is in the God who provides the means. It is well to make our language correct lest it lead our thoughts astray.

To get, we must give; to accumulate we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others. * * * Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.—Rev. C. H. Spurgeon.

Reformists are hunting a "cure" for divorces. We know of no cure, but a good preventive might be discovered in raising boys and girls with less temper, higher ideals and aspirations that look beyond having "a good time."

Volunteer Workers Wanted

IN

Orchestra, Choir,
Boys' and Girls' Clubs, Etc.

FOURTH CONGREGATIONAL CHURCH

Green St., near Stockton, S. F.

Strangers are assured a friendly welcome and interest.

Pastor, E. L. Walz, 1000 Greenwich St.
Phone Red 6019.

If you want to get the biggest returns for your labor and your ground, you can't afford to plant anything but

FERRY'S SEEDS

—the standard after 49 years' test. They always produce the largest and surest crops. All dealers sell them. Our **1905 Seed Annual** free on request.

D. M. FERRY & CO.
DETROIT, MICH.

MELROSE TEA.

Having secured the sole agency for this justly celebrated tea, I am prepared to fill orders promptly. Price, 75c. per lb.

S. M. Farnam,
Box 75, Fruitvale.

Go East

On the matchless train

Overland Limited

New cars and equipment, electric lights, library, reading lamp in every berth, barber shop, club car, best dining service, route the most scenic through Ogden or Salt Lake City and

Right to Chicago

in 3 days. For tickets, reservations, etc., ask agents of the

Southern Pacific

City Office

613 Market Street

Do You Want a Home IN REDLANDS

Beautiful Orange Groves, Houses embowered in vines and roses, overlooking one of the most beautiful valleys in the world, surrounded by majestic mountains. Climate unsurpassed, best of society, schools of highest standard, strong churches and No Saloons. What more can you ask for a place in which to establish a home? For information, address

JOHN P. FISK
1st Nat. Bank Block, Redlands, Cal.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth.)

HOTEL GRAYSTONE

66 Geary St., San Francisco.

A Modern six-story building. Steam Heated, Electric Elevator and Lights. Private Baths. Every modern convenience. Located in the heart of San Francisco, one block from Palace and Grand Hotels.

RATES REASONABLE.

JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.

Fine Crown and Bridg Work — **Transplanting of Teeth**

Dr. N. Bar Due

DENTIST

1295 Market St., Cor. 9th, San Francisco

Electrical Specialties.

Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 pm

Important Notice to Ladies

MECHANICS' INSTITUTE SAN FRANCISCO

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — **743 Mission St., bet. 3d and 4th**

F. L. TURPIN, Proprietor. **Telephone MAIN 1535**

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street pass Cars the door

Phillips Brooks declared we should strive to see the loving hand of God in every trial and sorrow. He once expressed this thought in the following dialogue: